ORTHODOX PARADOXES, THEOLOGICAL AND EXPERIMENTAL.

OR,

A Believer clearing truth by *seeming* contradictions.

WITH

An APPFNDIX

called the

Triumph of Assurance.

BY

RALPH VENNING.

The sixth Edition.

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TO THE RIGHT WORSHIPFUL Colonell *FRANCIS WEST* Eſquire, Lieutenant of the Tower of *London*.

Worthy Sir,

TO ſtudy a requital of the many favours which I have received from you, were to ſpend my time and thoughts about that which I cannot attain to: thankfully to acknowledge them is all I am able, *and that I am as much willing as bound*, to do; and that this will be *candidly* accepted by you, I have more then ordinary ground to beleeve; having experimented your *noble* minde, to be like that of *Artaxerxes*, King of *Perſia*, *who thought it as well becoming a Royall minde, to accept of ſmall things from others, as to give great things to them*; and this indeed is to be like minded to God himſelf, who gives the greateſt gifts to men, and accepts the ſmalleſt returns from them; for if they have not a *Lamb*, two *Turtles* ſhall ſerve the turn. This, *noble* Sir, hath incouraged me to *dedicate* theſe my firſt fruits, as a *thank-offering* unto your ſelf,

and under your name to *preſent* them to the World. Yet would I not uſe your name for *Patronage*, having learned from the *much-noble* and *much learned** *Verulam*, not to account any Book worthy of a *Patron* which hath not truth to *patronize* it; which if it have, it needs no other *patron*; which if this had not, I ſhould be as unwilling to ſet your name as my own before it. As for the matter, though it ſeem *contradictorious*, yet it doth but ſeem ſo; for *utraque pars eſt vera*: and though it be made up of *Paradoxes*, yet they being grounded, not on *Stoiciſme*, but *Chriſtianity*, I hope they will anſwer the name of *Orthodox*. Yet what can a man call *Orthodox* in this *Heterodox* age; wherin ſcarce any one thing is ſpoken or written, but every man *Comments* or *Gloſſes* upon it, interpreting, not as the *Text* ſpeaketh, the truth requireth, or the *Author* meaneth, but as his *Opinionative* phanſie pleaſeth to *criticize*; and this indeed might have been an argument ſufficient for me, to have kept theſe enſuing *Paradoxes* within my *breaſt*, and not have written them, or within my *Study*, and not have Printed them; but having had ſome *approbation* and *importunity* to make them *publike*, I thought it better to lay myſelf open to any *cenſure*, then to conceale any thing which may conduce to *common* good. Seeing therefore they are to go abroad, however they ſpeed, it will be no ſmall honour to me, that you bid them *welcome*, and entertain them, as that which doth and ever will, witneſſe me to be,

Sir, *Your Worſhips devoted to ſerve you in the ſervice of Chriſt*,

Ralph Venning.

**In augmentis Scient.*

To the readers.

Kinde Readers,

THeſe Paradoxes, *which for the moſt part of them have lain by me theſe many* moneths, *are at laſt preſented to* publike *view; not to make* me *but* Chriſt *and the* myſtery of godlineſſe *more* perſpicuouſly *known in the world. That to me both in the* firſt writing *of them, and ſince in the* often reading *of them, they have been not a little* profitable, *I cannot but declare: and what ever my gaine hath been, I wiſh you as much, and as much more,* terque quaterque. *If the ſpirit of God joyne with you in reading of them, I believe you will finde that made clear, in two or three* lines, *which many* pages, *if I ſay not* volumes, *have left under a vaile; if it prove ſo, give glory to God in Chriſt for your ſelf and me, and pray for me, that God will give more of himſelf* into *me, that I may give out more* unto *you: and may be in all things* inſtrumental *to his glory and your good: which is the higheſt* ambition *of him, who willingly ſubſcribes himſelf*

Yours in all

Chriſtian ſervice,

Ralph Venning.

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ORD

ORTHODOX PARADOXES.

OR,

A Believer clearing truth by *ſeeming* contradictions.

I.

Concerning God in Trinity and Unity.

HE Believes *that* which reaſon cannot comprehend; yet there is * *reaſon* enough why he ſhould beleeve it.

2. He believes one God in three perſons, among whom he denies not *priority*, yet grants *eternity*.

3. He believes three * perſons in one God, two natures in one perſon, and one will in three perſons.

4. He believes that God is nothing *leſſe* then the three perſons, and that the three perſons are nothing *more* then God; that they are of one God, in one God, and all but one God. 1 John 5. 7.

5. He believes that the *Father* is not the *Sonne*,

* λόγος. verbum & ratio; & verbum eſt ratio fidei.

* ὑποστάσεις.

b John 14. 10. *Sonne*, nor the *Sonne* the *Father* yet (*b*) that the *Father* and the *Son* are one.

6 He believes that the *Father* and the *Sonne* are not the *Spirit*; yet the *Father*, *Son* and *Spirit* but one and the same undivided and indivisible God.

7. He believes that God is in himself and of himself; and yet he believes * that God did not make himselfe.

* *Nihil est causa sui ipsius.*

8. He believes that God is the *Alpha* and *Omega*,* the *beginning* and the *end*; and yet he believes that God had never a *beginning*, and shall never have *end*.

* ἀρχὴ καὶ τέλος.

II.

Concerning God the Father.

9. HE believes that the power of God its *common* to the three persons; yet he believes, that the *Father* doth *that* which the *Son* and *Spirit* cannot (be said to) do.

10. He believes that the *Father* begate the *Sonne*; and yet he believes that the *Father* was not before he begate him.

* Μείζων. John 14. 28. 11. He believes that the *Father* is * *greater* then the *Sonne*; and yet he believes that the *Father and the Sonne* are (*) *equall*.

** ἴσος. Phil. 2. 6. Heb. 9. 14. 12. He believes that the *Father* is the first person in the Trinity; and yet he believes that the second and third person are as (*) eternall as he.

III.

Concerning God the Sonne.

13 HE believes that the *Father* is not the *Sonne*; and yet he believes that whatsoever

ſoever the *Father* is, the Son is the ſame,

14. He believes that God hath no *form*; and yet he believes that Chriſt * was in the *form of God*. *ἐν μορφῇ Θεοῦ: Phil. 2.6.

15. He believes that in Chriſt there be two natures; and yet he believes that Chriſt is uncompounded

16. He believes that Chriſt is not *God* and *a man*; and yet that he is * *God-man*. Θεάνθρωπος.

17. He believes that the *Sonne of God* and *the ſon of the Virgin*, is but one Sonne.

18. He believes that Chriſt was of man, yet not by man; and he was the * *fruite of the wombe*, but not the *ſeed of the loynes*. פְּרִי בֶטֶן σαρκὸς καὶ οὐκ ἀνδρὸς κοιλίας: Luke.1.42 Iames.1.17

19. He believes that Chriſt remained what he was, and *without change* became what he was not. אֲבִי עַד Iſa 9. 6.

20. He believes that the * *Father of eternity* was born in time. Iohn. 1.3, 14. Iſa. 7. 14.

21. He believes he who *made* man, was *made* man. Col.1.16. Iohn.8.8.

22. He believes that he who was born of the *Virgin*, did make his *Mother*.

23. He believes that Chriſt was before *Abraham* was; and yet he believes that *Abraham* was borne long before him. Mat.11.14. πρῶτός ἐστιν.

24. He believes that Chriſt is the * *firſtborne among many brethren*; and yet he believes that all the brethren are (c) *firſt born*. Rom.8.22 c Rom. 8. 17.

25. He believes that Chriſt was for *a little time* with men on *earth*; and yet he believes that he was *never* wanting from God in *heaven*. * Heb.2.9 Βραχύ τι *idem.* Acts.5.34

26. He believes that Chriſt never offended his *Father*; and yet he believes that Chriſt lay under his *Fathers* wrath. Iohn·3.13 Heb.7.26. Ioh.8.29.

27. He Gal.3.13.

27. He believes that God the Father was alwayes *well-pleased* with his Sonne; and yet he believes that the Father once forsooke him in *displeasure.*

Mat.3.17. Mat.27. 46.

28. He believes (*d*) *that no man tooke Christs life from him*; and yet he believes that the *Jewes* put him to death.

d Iohn.10. 18. 1 Thess.2. 14,15.

29. He believes that Christ was dead; and yet he believes that Christ (*e*) arose by his own power.

e 1 Cor.15 4.

30. He believes that Christ went away from his *Disciples*; and yet he believes that Christ is (*f*) with them * *to the end of the world.*

Iohn.10. 18. *f* Mat. 28. 20.

31. He believes that Christ made satisfaction * *once for all*; and yet he believes that Christ doth make *intercession* every day.

*ἐφάπαξ. Heb.9.26, 28.

32. He believes that Christ is in the body, *yet* not included in it; that he is out of the body, yet not excluded from it.

Iohn.1.14. Iohn.3.13

33. He believes that *where ever* Christ is, there is *God-man*; and yet he believes not that Christs *humanity* is *every where.*

Mat.1. 33. Mat.26.11.

34. He believes that Christ hath and shall have a *Kingdome* in this world; and yet he believes that Christs Kingdome is not * *of this world.*

Luke.1.33 Revel. 5. 10. *ἐκ τῦ κόσμυ τύτυ.

Iohn.18. 36.

IV,

Concerning God the Spirit

35. HE believes that the Spirit proceeds from the Father and the Sonne; and yet he believes the Spirit to be the (*g*) same being with the Father and the Sonne.

Iohn. 14. 16, 26. *g* 1.Iohn. 5.7.

36. He believes that God hath no *corporeall members;*

Luke. 24. 39.

members; and yet he believes that the Spirit is (*) *the finger of God.* Mat. 12. 20 Luke. 11. 20.

37. He believes that the Father *sent forth* the Sonne and that the Sonne *sent forth* the Spirit; and yet he believes that they were never separated the one from the other. אצבע אלהים Gal. 4. 4. Iohn. 15. 26.

V.

Concerning Gods attributes.

38. HE believes that in God, *that* which is *understood*, and *that* which *understandeth* is all one. Isa. 40 28.

39. He believes that there can be no *Ideas* fram'd of God, and yet he believes that God is known. Iohn. 1. 18

40. He believes that *(h) no man hath seen God at any time*; and yet he believes that *Moses* talk't with him * *face to face.* *h* Iohn 1. 18. Exodus. 33. 11.

41. He believes that God can will nothing but *good*; and yet he believes that God willed that *sin* should be in the world. פנים אל פנים

42. He believes that Gods *will* and *power* are equal; and yet he believes that God *can* do what he never *will* do. Iames. 1. 13-17. Ephes. 1 11

43. He believes that God *doth* all that he *wills* to do; and yet he believes that God *wills* that to be which he never *doth.* Rom. 11 31

44. He believes that Gods *willing* of sin is rather a *permission* then a *willing*; and yet he believes it to be a *willing permission,* Psal. 13. 6. 2 Sam. 16. 10.

45. He believes that Gods *will is one*; and yet that his will is *manifold.*

46. He believes that though men leave the will of God *undone*, yet his will is never *disappointed.*

He

47. He believes that God *can do* all things; and yet he believes there is that done in the world which God *cannot* do.

1 Tim. 2 3 48. He believes that (i) God *would that all men ſhould be ſaved*; and yet he believes that his will is not changed, nor fruſtrated though many are *damned*.

49. He believes that God wils nothing but what is *juſt*; and yet he believes that * *juſtice* is no rule to God's will.

Things are not juſt, and then God wills them, but God wills them, and then they are juſt.

50. He believes that God is alwayes *juſt*; and yet he knowes that God (k) puniſheth ſome men when they have done what he bid them do.

51. He believes that holineſſe, mercy and juſtice are in God; and yet he believes that there are no *adjuncts* nor *qualities* in him.

52. He believes that * *it repented God for making man*; and yet he believes that God never changed his minde.

Iſa. 10 6 12 Gen. 6 6 Numb. 23 19. Exodus 4 14. Iſa. 27. 4 Iohn 3 10 Titus 1 2 Gen. 11 7 1 Kings 8 27. Acts 15 18 Eccleſ. 1, 2 4.

53. He believes that God is ſometime *angry*: & yet he believes that there is *no paſſion* in him.

54. He knowes that the threatnings of God are not alwayes *fulfilled*; and yet he believes that God is alwayes *faithfull*.

55. He believes that God doth go and come; and yet he believes that God never changeth places.

56. He believes that God foreknew all things; and whatever he *foreknew* to be, muſt needs be; and yet he believes that Gods *foreknowledge* was not the cauſe of their being.

57. He ſees that the things which God knowes are *variable* and *changing*; and yet he believes that the knowledge of God never *changeth*.

He

58. He believes that God ſhewes *mercy* even then when he executeth *juſtice*; and that God executes *juſtice* when he ſheweth *mercy*. Ezra 9 13 Rom. 3 26

VI.

Concerning Election.

59. HE believes that *God is no * reſpector of perſons*; and yet he believes that God elected ſome, and left others, when he found no *difference*. Προσωποληπτης. Acts 10 34 Epheſ. 1 4

60. He believes that none were (*l*) *elected*, but *in and by Chriſt*, and yet he believes that Chriſt is not the cauſe of *election*. *l* Epheſ. 1 4 11. Iohn 17. 2, 6.

61. He believes that God never made any man on purpoſe to *reprobate* him; and yet he believes that God ever purpoſed to * *reprobate* ſome men. Exech. 33 11 ἀποδοκιμάζειν.

VII.

Concerning the Scriptures.

62. HE believes that the *Word* of God is true; and yet he believes that God doth not *ſpeake* the *Word*, becauſe the *Word* is true; but that the *Word* is true, beauſe God *ſpeaks* it. Pſal. 12 6.

63. He believes that * *no man knowes the mind of God*; and yet he believes that the *Scripture* contains his Will. *τις γὰρ ἔγνω νοῦν κυρίου.

64. He believes that the *Scripturs* were written by men ſubject *to errour*; and yet he believes that there is no *errour* in them. Numb. 20. 12. 2 Tim. 3. 16.

65. He believes there is no *contradiction* in *Scripture*; and yet he finds the ſame thing (*m*) commanded and (*n*) forbiden. Pſal. 19. 78 *m* Gen. 17 12.

66. He believes that the *Scriptures* are true, and that they are from God; becauſe the world doth not believe them. *n* Gal. 5. 12

Con-

VIII.

Concerning Creation.

67 HE believes that God wrought *six dayes*; and yet he believes that God kept an *everlasting Sabbath.*

68. *He* believes that God created all things *in time*; and yet he believes that all which God doth, is done in *Eternity.*

Heb. 11. 3. טוב מאד

69. *He* believes that *nothing* hath *no good* in it; and yet he believes that God made *all things of nothing*, and behold they were * *very good.*

בדבר פיו.

70. *He* believes that God never spake a *Word*; and yet he believes that all things were created * *by the Word of his mouth.*

71. *He* believes that the *Creation was ended in six dayes*; and yet he believes that Creation is continued in providence every day.

IX.

Concerning Angels.

John 5.17 21. Heb. 2.17.

72 HE believes that the *Angels* are *better* then himself; and yet he believes himself to be better then they.

Heb. 1.14. o Ephes. 3 10. * πολυποίκιλος σοφία. Much varying wisdom.

73. *He* believes that *Angels* know GOD more perfectly then Saints on earth do; and yet he believes (*o*) that *to the Angels is made known by the Saints the* * *manifold wisdome of God.*

X.

Concerning Man.

74 HE believes that man did injoy blessednesse before he fell; and yet he believes that man was never sure of *blessednesse* before he lost it.

He

75. *He* believes that the two *extreams* of being, *matter* and *spirit* be in man; and yet he believes that *Man* is but one being.

76. *He* believes that man was made * *after Gods likenesse*; and yet he believes that when man was made, he was not *like* to God. בצלם אלהים Gen.1,26.

77. *He* believes that every man hath a being; yet he believes that (*p*) *all Nations are lesse then nothing.* p Isa.40. 15,17.

78. *He* believes that there is but *one God*; and yet he believes that many (*q*) men *are Gods.* Dan.4 32. 1 Cor.8. 6

79. *He* believes that he is to respect no mans person; and yet he believes that he may reverence one man more then another. q Psa.82.6 Deut.1.17 Deut. 5.16

80. He believes that he is bound *to love all men* * *as himself*; and yet he believes that he breaks no Commandment, though he hate some men with a *perfect hatred.* Iames.2.8

XI.

Concerning sinne-

81 HE knows that he was not when *Adam* was; and yet he believes that he sinned when *Adam* did. ὡς σεαυτὸν. After the same manner, not as much.

82. *He* believes that sin had no *being*; and *yet* he believes that God knows it.

83. *He* knows not, nor can hardly perceive how he becomes a sinner by *generation*; and yet he believes and (*r*) confesseth that he *was conceived and borne in sin.* Psa.139.21 Rom.5 12 19.

XII.

Concerning the Law.

84 HE believes that the * Law was *from the beginning*; and yet he believes that it was (*s*) first *given to* Moses. Psa.44.21. Psa. 51 5. * λόγος ἔγγραπτος s Iohn.1 17.

He

Rom.10.5 Gal.3.17. 85. He knows that when the Law was given, it was ſaid, *do this and live*; and yet he believes that there was no (t) Covenant of works ſince *Chriſt* was promiſed.

Gal.1.5. Phil.3.3. 86. He believes that * *Circumciſion* is caſt out of the Church; and yet he believes that every Saint is a * *circumciſed* perſon.

Mat.5.17. Mat.5.19. James 2.11 12. 87. He believes that Chriſt *obeyed* and (u) *fulfilled* the Law for him; and yet he believes that the Law is to be (x) *obſerved* by him.

Rom.3.31 Epheſ.2.15. 88. He believes the Law to be (y) *aboliſhed*; and yet he believes that Chriſt came not (z) *to deſtroy it.*

Rom.10.4 καταλυσαι, 89. He knows there is a * *curſe* denounced againſt them that *break* the Law; and yet he believes that himſelf ſhall not be (a) *curſed*, though he never *kept* it.

Mar.5.17. * Gal.3.10 Rom.8.1,2 90. He knows he *cannot be juſtified by the Law*; and yet he believes that the (b) Law cannot but *juſtifie* him.

Rom.3.28 Gal.5.23. 1 Tim.6.12. 91. He eagerly purſues the (c) *workes* of reghteouſneſſe; but doth moſt peremptorily reject the (d) *righteouſneſſe* of works.

Phil.3.9.

XIII.

Concerning Grace.

Epheſ.1.14 Epheſ.2.8 92. HE believes that Chriſt by his merits * did purchaſe ſalvation for him; and yet he believes that his ſalvation is of * *grace*

Nahum 1.3. Rom.4.5. 93. He believes that God will not (e) *acquit the wicked*; and yet he believes that God (f) *juſtifies* * *the ungodly.*

Rom 3.28 Iames 2.24,26. 94. He believes that (g) *by faith without the works of the Law we are juſtified*; and yet he believes that (h) *faith without works* doth not juſtifie.

He

95. He knows that grace is much * *resisted*; and yet he believes that there is nothing works so * *irresistibly*. Acts 7.51. 2 Cor.5.14

96. He believes that he cannot be saved by his working; and yet he believes that he is to (i) *work out his own salvation, with fear and trembling.* Phil. 2.12.

XIV.

Concerning the Lords Supper and Baptism

97 HE believes that they who are baptized may not be *members* of Christ; and yet believes that they who are baptized may be *members* of the Church.

98. He finds no expresse *warrant* for the baptizing of *any* infants; and yet he finds that it is thought *warrantable* that *some* should be baptized.

99. He believes that believers are much the better for baptism; and yet he believes that the (k) *washing of water* doth them no good. 1 Pet.3.21

100. He eats Christ's *flesh*, and drinks the *blood* of Christ, and lives by it; and yet he never takes the *flesh* and *blood* of Christ into his mouth.

101. He believes that the *bread* and *wine* are not the *body* and *blood* of Christ; nor that Christ is in them or under them; and yet (l) when he takes them he partakes of Christ, yea of the *body* and *blood* of Christ. 1 Cor.10.16

Con-

XV.

Concerning the Resurrection.

102 HE knows that when he dies, his body may conduce to the making up of many beings; and yet at the resurrection he shall have all his, and they want none of theirs.

103. He believes that the Saints deceased want no happinesse; and yet he believes that they shall not *(m) be made perfect* till the resurrection.

Heb. 11. 40

XVI.

Concerning heaven and hell.

104 HE believes that in heaven his desire shall never want *satisfaction*; and yet he believes that *satisfaction* shall never breed *Satiety*.

105. He believes heaven to be Gods dwelling place; and yet he believes that *the heaven of heavens cannot contain him*.

106. He believes that in hell sinners are *ever dying*; but shall *never die*.

107. He believes that there is no *goodnesse* in hell; and yet he believes that *(n)* God is there.

Psal. 139. 8.

The ensuing *Paradoxes* I call *Miscellaneous*, not observing order or method in the placing of them.

The former are more *Theoretical*; the following more *Practical* and *Experimental*.

Miscellaneous

Miſcellaneous PARADOXES Practicall.

OR,

A Believer clearing Truth by *Experience*; though by *ſeeming* Contradictions.

HE cries out *what muſt I do to be ſaved*; and yet he never expects to be ſaved by doing.

2. He knows that he is as much *indebted* to God as *any man*; and yet he believes that God will never charge the *debt* upon him as he will upon *other men*.

3. He admires God that he ſhews him mercy; and yet he believe, that God could not be juſt if he ſhould not do it.

4. He injoyes what he *longs* for; and yet his ſoul keeps *longing*.

5. He is every day purging out the old *leaven*; and yet he believes that he is *unleavened*.

6. He is every day indeavouring in the ſtrength of Chriſt to root ſinne out of him; and yet he is content it ſhould be within him, while

Rom. 8.3. Rom.3.26 1 Cor.5.7. ἄζυμοι. Not with the ſin, but with the will of God which permits the ſin for a time.

while God will suffer it to be there?

Rom.7. 42,25. 7. He *fears* to *commit* sinne more then *any man*; yet when 'tis *commited* there is *no man fears* it lesse then he.

Rom.6.17 8. *He* grieves that ever he *sinn'd* at all; and yet *blesseth God that he was once a sinner.*

Rom. 3.7. 9. It *sads* his soul that he hath *dishonoured* God by sinning; yet it *glads* his heart that God is *glorified* by his sin.

1Tim.1.13. 14,15: Rom.7. 2. 10. *He* looks on himself as if he were the *chiefest of sinners*; and yet he believes that God accepts him as if he had *no sin at all.*

Rom.7.25 & 8.1,2,3 11. *He* is often led *captive* by sin; and yet is alwayes *triumphing* over it.

Rom.7.17 12. *He* confesseth that he sins daily; and yet he saies that *it is not he.*

13. *He* confesseth himself to be a *Scarlet-sinner*; and yet looks on himself as a *milke-white* Saint.

Ier.31.34. 14. *He* believes that God hath *forgotten his sin, and will remember it no more*; and yet he believes that God sees sin in him.

2 Cor.12.7 15. *He* knows that he is *born of God*, and yet he findes by experience that he *sinneth.*

16. *He* is *ashamed* that he is a sinner; and yet is not *ashamed* to confesse himself a sinner.

17. *He* would not *sin against* his God, because God *loves* him: and yet he doubts not but God *loves* him though he *sin against him*

Hos.3.1. Acts 17. 30. 18. *He* believes that God lets no mans sin go unpunished: and yet God *winks* at some mens sins.

19. *He* often times doth weep for sorrow; and yet he rejoyceth when he weeps.

20. *He* knows that he is not as yet *deliver'd* from *feares*; and yet he believes that he is *deliver'd*

ver'd from what he *feares*. Jer.3.19.

21. He affects and ſtrives to be the *higheſt* Saint; and yet is contented to be the *loweſt*.

22. He is oftentimes *diſappointed* of his *joyes*; and yet he alwayes *joyes* in his *diſappointments*. Heb.3.17.

23. He is willing to *die* daily; yet daily prayes to *live* longer.

24. He accounts his life but as *a bubble*; and yet he prizeth it above the *whole* world.

25. He cannot ſay he is dead; and yet he *dies daily*. and though he live; yet he ſaies that *it is not he*. Gal.2 20.

26. He believes that he ſhall *once die*; and yet he believes that he ſhall *live* with God for *ever*.

27. He dares not put himſelf to *death*, leſt he *ſinne*; and yet he thinks he *ſins* if he *die* not daily.

28. He knows that though he die, death cannot take away his life.

29. He accounts himſelf *leſſe then the leaſt of all mercies*; and yet he looks on the greateſt as his due. 1 Cor.3.

30. He knows himſelf to be *a King*; and yet refuſeth not to be any man's *ſervant*. 21,22. Rev.1.6.

31. He believes that he is a *Prieſt to God*; and yet he ſhould ſin, if he offer'd *ſacrifice*. Rev.1.6.

32. He hath *nothing* of his own; yet *all things* are his: he is often *in wants*; yet ſtill *abounds*.

33. He *lives* when he hath no *lively hood*, and is *maintain'd* though he want *maintainance*.

34. When the *Irons do enter into his ſoul*, they do not touch his inward man.

35. He may be *impriſoned*, yet never deprived of *liberty*.

36. Men

36. Men may *kill* him; but they cannot *hurt* him.

37. He may be bound *hand and foot*; yet cannot be hindred from *walking* with God.

38. Men may cast him out of *house* and *home*; but they can never banish him from his *inheritance*.

Mat. 26. 39. He prayes that *bitter Cups may passe from him*; and yet he would not have his own will done.

2 Sam. 24. 12, 13, 14. 40. He hath a *will* of his own, and follows it; and yet he is ruled by anothers *will*.

41. He doth all the good he doth out of *choise*; and yet he cannot *chuse* but do it.

42. He is never willing to be *alone*; yet often refuseth to be with *company*.

43. He loves nothing but what he *knowes*; and yet there is what he loves beyond what he *knows*.

44. He *finds* that which he *seeks* for; and yet keeps *seeking* when he hath *found*.

45. He believes that he goes not to heaven *for holinesse*, and yet he believes that he cannot go there *without* it.

Mat. 5. 8.

46. He sees *reason* enough why God may *damn* him; but he sees more *reason* why God should *save* him.

47. He dares not justifie himself; yet cannot think that God will *condemn* him.

48. He *disowns* all the duties he performes; and yet believes that God doth *own* them all.

ἐυφραίνεται λαμπρῶς. 49. He is sometime without bread to put to his mouth; and yet he *fares deliciously every day*.

50. He sees God in all his providence; yet never beheld him with his *eyes*.

51. He

51. *He* confesseth that his heart sometime commits *Idolatrous Adultery* against God; and yet he believes that God will never give him a *bill of divorce.* ἀποστάσιον.

52. *He* knowes God's dwelling is not *with flesh*; yet an *heart of flesh* is his habitation.

53. Temptations are a griefe to him; and yet * he rejoyceth though *he fall into many temptations.* James 1.2. πᾶσαν χαρὰν, &c.

54. *He* is one that doth live on *earth*; but hath his * *conversation* in *heaven.* πολίτευμα Phil. 3.20

55. *He* believes that no man *can be borne twice*; and yet he believes that every *Saint* is *borne againe.*

56. *He* believes that there is *more* in Christ then he needs; yet *lesse* then all will not content him, nor serve his turne.

57. *He* believes that all other *Saints* beside himself are filled with the *fulnesse of God*; and yet he believes that himself hath never the lesse.

58. *He* believes that *no man can see God and live*; yet his life is in seeing God.

59. *He* believes that God saves men freely; and yet he believes that Christ bought salvation for them. Eph. 2.5. 1 Tim. 2.6

60. *He* believes that God will reward him for all he doth *for God*, and yet whatsoever he doth *for God*, God doth it in him. Isa. 25.12.

61. *He* believes that God is always *giving out* himself to the being of creatures and faith of Saints; and yet *remains as full* as ever he was.

62. There is nothing so *clear* to him as godlinesse; and yet there is nothing more *mysterious.*

63. There

63. There is no man *denies himself* but he; and yet there is no man *seeks himself* so much as he.

1 Cor. 9. 27.

64. He sometimes misseth what he would have; and yet he thinks not his will to be therein crost.

Acts 21. 24

65. He knows *he doth not live by bread*; and yet he eats it to maintain his life.

66. He believes that his *Prayers* do purchase him nothing; and yet he could not (*d*) expect to injoy what he doth if he did not *pray*.

Ezek. 36. 24.

67. *He* is by the spirit (*e*) led *into* duties, and led *out* of them by the same Spirit.

Luke 17. 10.

68. *He* cannot *demonstrate* what he knows in believing; and yet his knowledge by faith is as clear as any *demonstration*.

69. *He* believes that his *qualifications* do not cause *Gods love*; and yet he might question whether *God lov'd* him, if he were not (*f*) *qualified*.

1 John 1. 6. and 2. 5.

70. *He* prizeth righteousnesse at an *high rate*; and yet he accounts his righteousnesse no better then * *dung*.

σκύβαλον.

71. *He* knows that he can never attain to the perfection of God; and yet he labours *to be perfect as God is perfect*.

Phil. 3. 12.

72. *He* is of all men most *humble*; yet none hath an heart so (*h*) *lifted* up as he.

2 Cor. 7. 4

73. *He* drinks *gall* and *wormwood*, yet accounts it sweeter then the *honey* or the *honey-combe*.

74. There is none so *vile* among men as he; yet there is none among men so *honourable*.

75. *He* thinks *highly* of himself, though the world *despise* him, and yet *despiseth* himself though

though God think highly of him.

76. *He* is the *meekest* man upon all the earth; yet none so *angry* as he.

77. *He* would willingly be the *best* of Saints; yet is willing that every one should be *better* then himself.

78. *He* believes that God doth alwayes hear his *Prayers*; and yet he often goes without that he *prays* for.

79. There are none so much in love with *peace* as he: yet none maintain such a constant *warre*.

80. *He* believes that he shall never be *infinite*: and yet he beiieves that he shall be filled with an *infinite* God.

81. * *He is carefull in nothing*: yet none so carefull as he. * μηδὲν μεριμνᾶ.

82. *He* believes that though he lie in the (i) grave *a thousand years*: yet he shall be with God as (k) soon as he dies. Acts 2. 34

83. *He* esteems his name as *a precious ointment*: yet cares not who reviles him. Luke 16. 24.

84. *He* is *importunate* to prevail with God: and yet he thinks not to prevail * for his *importunity*. * διὰ τὴν ἀναίδειαν.

85. *He* believes that none *knows the heart but God*: and yet he meets with many Saints who can tell him his heart.

86. *He* believes *'tis life eternall to know God*: and yet he accounts it his happinesse *to be known of God*.

87. *He* finds that grace never *waxeth old*, though it be *ever growing*; but that the *elder* 'tis the *newer* 'tis.

88. *He* believes that a man converted is the *same man* that he was *before*; and yet he believes that

that he is *more man*, and *more then man*.

89. *He* doth not *know* his own wants, and yet he maks them *known* to God.

90. *He* is no *Prophet*, and yet his prayers are (*l*) *Prophecies*.

1 Iohn 5. 14.

91. *He* is afraid to *think* of God leſt he *wrong* him: and yet he believes that he ſhould *wrong* God, if he ſhould not *think* of him.

92. *He* knows that *idiots* are not fit for

1 Cor. 1. 19 *Counſellors*, and (*m*) yet out of them God takes his *Sages*.

93. *He* finds that the love of God hath *heighth* and *depth* without *ends*. *length* without *points*. *breadth* yet no lines: that it is (*) *circular*, yet fills every *angle*.

Emblema aeternitatis

94. *He* would be *any thing* rather then *nothing*. yet he would be *nothing* if that may exalt his God.

95. *He* believes that man's *will* doth *freely* turn to God: and yet that man hath not

Phil. 2. 13. (*) *freewill* to turn to God.

96. *He* gives no *price* for grace: and yet he values it above all *price*.

97. *He loves* the conſolations of God: but the God of conſolation is his *love*.

98. *He fears* God: and yet is not *afraid* of God.

99. *He* knows that *ſimilitude* hath ſome *lovelineſſe* in it. yet he doth account *hypocriſie* the more *odious*, becauſe of its *ſimilitude* to Religion.

100. *He* believes that ſome have grace who cannot *define* it: and that ſome can *define* it who have it not.

101. *He* is always in *pilgrimage*: and yet he is never from *home*.

102. *He*

102. He believes * that God *tempteth no man*; James 1.13
yet he believes that * *God tempted* Abraham. Gen. 22.1.

103. He is very *jealous* leſt God ſhould leave him; and yet he *believes* that God will never do it.

104. He believes that having made a promiſe, he ought to be as good as *his word*; and yet he thinks he may go from *his word* to go to * truth. *Magis amica veritas.*

105. He believes that a *Saint* hath a *vocation* on earth; but that earth is his *Avocation*.

106. God hath commanded him to love his neighbour; and yet God requires * *all his heart*, for himſelf. כל לבב

107. He ſees much *folly* in the world and much *confuſion*; and yet he ſees *wiſdome* and *order* therein.

108. He cannot think that his ſoul was ever *abſent* from his body ſince it came in; yet he finds it often ſo drawn out to God, that he 2 Cor. 12.2
even thinks it *ſeparated*.

109. When his obedience is moſt *compleat*, Iob 6. 15.
he doth not rejoyce in that; and though it be and 10.15.
incompleat, he can rejoyce notwithſtanding *that*

110. When he is moſt inlarged, and his Rom. 7.25
ſoule is *upon the wing* in Prayer, he doth not believe his *acceptance* for that; when he is at the loweſt and moſt confind, he believes his *acceptance* notwithſtanding that.

111. He knows that he was once *an enemy* Col. 1.21
to God; and yet he believes that God was never an *enemy* to him. Ier. 31.3.

112. He knows that God did never offend him; *and yet God intreats him to be reconciled.*

113. * *He hath an eye to the recompence of reward*, and yet he looks after nothing but God. * εις την μισθα ποδοσιαν.

114. He

114. He believes that all *Saints* have a *zeale* for God, yet all that have a *zeale* for God are not Saints.

115. He believs that all things are ordered *by* providence; *yet time and chance happ'neth to all.*

116. He looks to things that are *invisible*; and yet his eye never wants an object.

Ζημίαν. 117. He is one that *accounts all things* **losse for Christ*; yet accounts not himself a *loser* thereby.

118. He believes that every Saint is carefull *to avoid sin*; yet every one that is careful *to avoid sin* is not a Saint.

119. There is nothing hinders *acceptance* but sin; yet sin doth not hinder his *acceptance.*

1 Tim. 1. 13 120. He hath *no sufficiency of his own*; and

2 Cor. 3. 5 yet he *is able to do all things.*

Phil. 3. 121. He is no *man-ſerver*; and yet he is willing to *ſerve any man.*

122. He is one who *is* nothing, *hath* nothing, can *do* nothing; and yet no man *is*, *hath* or *can do* ſo much as he.

123. He *is* what he *was not*, and *is not* what he *was*; and yet ſtill is the *ſame man.*

124. He works not for wages; *yet hath an eye to the recompence of reward.*

125. He deſires not to *glorifie* God, that he

Iohn 17. 1 may be *glorified* of God; but to be *glorified* of God, that he may *glorifie* God.

126. He is one who *lives* to die, and *dies* to live; yea he is *dead* while he lives, and *lives* when he dies.

127. He is one who lives *in another and for another*; He ſeeks not *himſelf* when he aims moſt at his own good: God is his *all*, and his *all* is God's: he aims at no *end* but the glory of God, of which there is no *end.*

AN

AN APPENDIX.

Or the Triumph of Assurance, Over the *Law, Sin, the World, Wants, and present Injoyments.*

WHen the *All-blessed* Spirit of the *ever living* and *ever loving* God hath given his testimony and *set his Seale* to the soule, which before sate quavering and trembling *at the doore of hope*, that God doth own, accept and pardon it: when he *comes and kisseth it with the kisses of his mouth, and powres out the savour of his sweet ointments* upon it, Oh! what a * *calme* is there in the soul! Oh what *Halcyon dayes* doth it then live in! It injoyes a *Jubilee* in every moment. Oh the holy claspings and celestial interweavings of love! Oh the breathings and mutual streamings forth of love, that are between God and this soul! Oh the *ineffable mystery* which lies

* εἰρήνη γαλήνη.

in

in their reciprocal injoyments! you, (nay it self) can scarcely tell, who injoyes, and who is injoy'd; who fills, and who is filled; who possesseth, and who is possessed; there is such a spirituall *mixture* in their *union*, without confusion or composition. Time stealeth away in these injoyments and is not perceived, the soul is so busily imployed, in taking in, and going out to God. Houres are not accounted for minutes, nor dayes for houres; it rather seems an *Eternity* then *Time*. Oh how doth the soul dance and leap for joy within it self, at the harmonious *melody*, and well-tun'd *Musick*, which is plaid within it by the *finger of God*! Oh the heavenly laughter which ariseth in it, from the gentle *touches* of the Spirit upon the *tender* conscience! Oh how is it ravish'd with the shining forth of the *rayes* of light, and the *Flore lucis flowerings* forth of love! the soul forgets its *& amoris.* self to mind its God, or rather minds it self in minding God. Am I in heaven, or is heaven in me? is Time gone up, or Eternity come down? Oh what a *concentring* of happinesse do I find within me! me thinks I see the *first fruits of* Canaan, brought in to my hungring soule, upon the *Staffe* of consolation, by the two *Supporters* of the Saints, *Christ and the Spirit*. Me thinks I hear my beloved calling, *Arise my love, my dove, my faire one, and come away; come forth from among the clefts. (a) Let me see thy face; for sweet is thy voice, and thy countenance comely. Arise my love, and come away.* Oh how do the love-speaking words of Christ affect the heart, and even transport the soul into admiration! all the *pangs* of the new birth, all the *throws* of its travel: all its *after-births* of sor-

Cant. 2. 13, 14.

row

row are now forgotten, and swallowed up in ravishment, in rapures, *for joy that this man-child* of assurance begotten by the Spirit of God is at last *borne* into the soul; the soul is now surrounded with the glittering rayes of the Sun-beams of love; it even weeps for joy; it is even *sick of love*, while healed by it. Now it begins to feast it self on loves, and to chear it self with the *bridegrooms* voice.

My beloved hath pronounced me *faire*, and *there is no spot in me*: now the day of mine *espousals* is come; wherein all the hidden *treasures*, all the precious *jewels*, all the vast *possessions*, all the sparkling *beauty*, all the glorious *holinesse*, all the divine *wisdome*, all the all-sufficient *power*, yea all the *all* of Christ is made over to me. What shall I fear now, who am more then a *Conquerour*; what shall I want, who have *all things richly to injoy*; *who shall lay any thing to my charge*, being freed from all my sinne? what shall *hurt* me, what shall *daunt* me, who have love to *rentinell*, and power to *guard* me? I am one with love, and nothing shall dissolve this *Knot* of love; nothing shall separate between my Beloved and me: *for he is mine, and I am his for ever.* Cant. 4. 7. * βαθύτητα. ὑπερνικῶ. Rom. 8. 37 Rom. 8. 33 Rom. 8. 35

Now I shall in short lay down how much a Saint to whom the Lord by his Spirit hath given testimony of his union with Jesus Christ, is born above the law, above sinne, above wants and troubles, above the world, yea above what he hath from God here in grace and by grace.

I.

His Triumph over the Law.

THe Law is so farre from being a *Boanerges* to such a Saint, that it speaks him fair, and calls

calls him *blessed*; the Law comes not to him (as of old from *Sinai*) with terrible thundrings; but it passeth by as a *still voice*: being silenc'd by Jesus Christ, who hath stopt its mouth and seal'd it up from cursing. *Do this and live*, is no Law to him; and *cursed be every one that abideth not in all things of the Law to do them*, infers no curse upon him; such statutes are all repeal'd as to him; and the date of all such patents is expir'd. The Law cannot without injustice *serve an arrest* on him as an unrighteous person; though he be not as yet without sinne. For the large *bills of indictment* which the Law had to charge upon him, are all *cancell'd*; and what ever it *plead* against him, it can never *cast* him. He hath an everlasting *Councellour*, a righteous *Advocate* at Gods right hand, and Gods *discharge* within his own breast for his *Acquittance*. Free-grace doth clasp him within her armes as her hearts delight, mercy embraceth and embosomes him as her deerest darling; and for grace and mercies sake, the very Judge & justice it self is become his friend. So that though he be found *a breaker of the Law*; yet a pardon makes up that *breach*: & that the Law may not suffer wrong, nor have any complaint to make, the *debt is paid* by his surety for him; which gives God as much content, and makes as much to the Saint's *discharge*, as if he himself had *paid the debt*; yea Jesus Christ hath made God more *reparation*, then ever the Saint by breaking the Law did do him *wrong*: and God is more contented, and better pleas'd with the *satisfaction* of Christ, then he was either

Gal. 5. 23.

παραβάτης νόμου.

ther discontented or displeased for the *breach* of the Law. So that the law may with as much equity curse Christ himself, as curse the Saint. For as Christ was in the world, *well-pleasing* and acceptable, yea *altogether lovely* in his Fathers eye: so is the Saint in Christ and for Christ, And of this righteousnesse hath Christ himselfe convinced the world, in that he is to sit for ever at his Fathers right hand in glory: to which honour and dignity he had never been (as now he is in the behalf of Saints) advanced if he had not fulfilled his Fathers will and paid all dues and demands to the *utmost farthing*. And on this account, though a Saint cannot keep the Law, his righteousnesse is not (though his obedience be) the lesse compleat. for he is *compleat in Christ* who hath *out law'd* the Law, and turned the curse into a blessing; and though a Saint cannot be *justified* by the Law, yet the Law it self cannot but clear him, and give him the *white stone* of absolution.

Uxor clarescit in radiis mariti. Phil. 2. 8, 9.

Rom. 8. 2.

Gal. 5. 18, 23.

II.

His triumph over sinne

THe *strength of sinne which is the Law*, being taken away, sin it self is the lesse dreadfull, The Saint is already *freed from sinne*, though he be not as yet free from *sinning*. He can therefore *rejoyce in his spirit*, though sinne [*an ill neighbour*] dwell in the flesh; for he hath more good in Christ for him, then there is evill in sinne against him; and God is more pleas'd with him for *Christ's sake*, then he was displeas'd with him for *sins sake*. 'Tis true, he would not *sinne* against his God who *loves* him; and yet he doubts not but God *loves* him

δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Rom. 6. 7.

though he *sinne* against him. He knows that God would never have left sinne in him, if he could not have lov'd him notwithstanding that. Though he be [oh that he were not!] unbecoming a Sonne; yet his God is faithful, and will never act unbecoming a Father. Moreover he sees that God orders this very corruption to his own glory, and many times useth his *sinning* to kill his *sinne*. It makes much to his *sorrow*, that his heart is *false*; but it makes more to his *joy*, that his God is *true*: it *sads* him much that he is so sinful; but it much more *glads* him that Christ is holy: for this *holinesse* being made his, it is as much for his acceptance and salvation, as if he himself were without sinne. He shall ere long be rid *of*, set free *from*, & triumph *over* this *body of death*, which makes much to his joy; and in the *interim* he is not *joylesse*; for his interest in God doth abide as sure, as if there were no sinne within him. Sin may interrupt his *communion*, it shall never break off his *union* with God. Were his sinnes ten thousand times ten thousand more then they are, he could *Laugh them all to scorne*, even then when he mourns over them; in regard of any prejudice or impediment they can be to his everlasting safety. Gods heart is so *set* upon him; Gods affections are so *glued* to him; Gods bowels do so *yerne* towards him; that however God finde him, he will never forsake him, having taken him for *better* for *worse*. Nay, I adde, that God may as well forsake his own being, and cease to be God, as forsake a Saint notwithstanding sinnes abiding in him. So that the Saints takes more incouragement from God then discouragement from sinne: for though

Isai. 63. 16

1 Cor. 1. 30.

τοῦ σώματος τοῦ θανατου τούτου.

1 Cor. 15. 56, 57.

Hosea. 11. 8

Hosea. 3. 1

Mala. 3. 6.

Isai. 49. 14, 15.

Ier. 14. 7, 8.

though the *Ocean* of his sinne be deep; yet the deep *sea* of Gods mercies is bottomlesse.

Though his sinne reach unto the clouds; the mercies of his God are above the heavens; though his sinne over flows him; yet the grace of his God over-flows his sin. In fine, Christs righteousnesse hath so *cover'd his sinne*, that God can see none in him, which is not *satisfied* for, and *pardoned*. Rom. 5. 20 1 Tim. 1. 14. ὑπερεπλεόνασε.

III.

His Triumph over wants and troubles.

Heb. 10. 12, 17, 18.

AS for his wants and troubles, he is not troubled at them; but bids all welcome with this, *the will of the Lord be done.*

He hath more comfort in his *Benonies*, though they be sonnes of sorrow; then others have in their *Benjamins*, though they be sonnes of the right hand. Though it be some-time *low-water* with him, and his comforts *ebbe* yet the *high springs* of his joy and consolation are not lost, but swallowed up in the *Ocean* of love, where they are reserved for him to an appointed time. Though he be not alwayes the *Subject* of comfort, yea his comfort is alwayes sure in the *Object* of faith; and 'tis hid for him even then when it's hid from him. He knows what *gloomy* dayes & *dark* nights mean, as well as the *brightest* shinings and the *fairest* mornings; and is not discontented thereat. He would not be delighted in unlesse God will; 'tis the will of God he looks after, and how it comes he cares not; whether clothed or naked, it is *welcome*. To have any thing or nothing; to abound or to want; to rejoyce

Psal. 97. 21

Sam. 15. 26.

Rejoyce or be sorrowfull; to be full or empty; to fast or to feast; to live or die, is all one to him who accounts nothing his joy but this, to be in all things as God would have him. He is one that would not be at his own *choyce*, but quiets himself in Gods *determinations*. If God send him comforts, he accounts not them, but God his comfort; and if God take them away he is not displeased, for he is not comfortlesse in their absence. He is not so *coy natur'd*, but being over-powered by the spirit, he can take any thing well at Gods hand; and be as well pleased with God when he takes from him, as when he gives to him. He knows he is alwayes going to heaven; and whether his way be *paradise* or *wilderneſſe*; strew'd with *Roſes* or beset with *Thornes* it's all one to him: Gods will is welcome to him as drink to a thirsty man, whether it be brought in gold or glasse. He loves nothing for it's own sake, but any thing as Gods allowance. If God will take him to heaven, he will go; If God will have him stay, he will stay; If God move, he moves; If God stands still, he *pitcheth his tent*, and stirs not. He often wants livelyhood, and yet lives; for though others may have the things, they want the comfort; and though he want the things, yet he hath the comfort. And therefore he can part with his deareſt imployments, and trample upon his choiseſt comforts, when God calls for them; as being more willing that God should be glorified in their *absence*, then himself comforted in their *presence*. If his comfort cannot be wrapt up in the glory of God, he cares not for comforts. He would be

Psal. 39. 9.

Iob. 1. 21

2 Cor. 12. 9, 10.

nothing

nothing but what God would have him, and that he would willingly be, though 'twere to lie forgotten and forsaken of all his friends and comforts all his dayes. He accounts it better to be preserved in *brine*, then to rot in *honey*. He knowes that whatever his fare be, Jesus Christ will be *fellow-Commoner*, and he doth not much care if he have no other company. He knows God loves him, or whatever God do to him, or where-ever he send him, he will never hurt him. He sees *abundance* in wants; he sees *injoyments* in disappointments; *health* in sickness; *life* in death; and therefore is not *sollicitous* which be his case; but with an *holy carelesness* trusts himself with Gods disposing. When he is at the highest, God is his triumph; and so God is when he is at the lowest. He never is *happy* but in his God, he never wants *happiness* (what ever befall him) if he have his God.

Phil. 1. 18 20, 21

Isai. 43. 2

Acts 20 23, 24.

Psal. 73. 25

IV.

His Triumph over the world.

The *glory of the world*, which leads captive so many hearts, takes no hold of his: for where would it enter? all his senses are lockt up in his soul, and that's * full of Christ, who keeps out all things else from comming in. His eyes are like the *Sun-flowers* which do open to every *blaze*; but onely to the *light* and *heat* of the *Sunne of righteousnesse*. His *eares* are stopt from *hearing* (with delight) any *sound* but the *speakings* of God, and the secret *whispers* of the spirit. His *palate* can *relish* nothing like the heavenly *Manna*, *the feast of fat things* which is in Christ Jesus. There is no *smell* like

Gal. 6. 14

* *Intus existens prohibet alienum.*

like the *smell of Christs garments.* And whatever he feels 'tis but as *Esau's hand, rough and hairy*; beside the smooth and silken, the *white* and fine wrought *linnen* of the Saints. As for other things, whatever the world holds out to inveigle him withall, he can *passe* it by with an holy *scorne*. He is not at leisure to *trifle* away his time with playing with *pebbles*, haveing Jewels and Pearls to look after. He hath *seen the glory of the Lord*, and all other shinings are but *shadows* in his eyes. That which others *ceurt* with dazled eyes, he doth not account as worth a *glance* of his. The Sunne which shines and gives light to him, doth [*contrary to the naturall Sun*] darken earth, and make heaven only to be glorious. He knows that God allowes the *doggs under his table* such bones to pick as the world is; as for his part, he hath dainties to live upon, for Jesus Christ is his *daily bread.* *'Tis not silver and gold which he calls riches; 'tis not advancement which he calls honour; 'tis not learning which he calls wisdome; he can be (*yea he is*) rich, honourable and wise without them, and all in Christ. He looks on these things to be (as some say of the *raine-bow*) a reflection of colours, not reall, as they appear. All the beauty of the world 'tis but skin-deep, a Sunblast defaceth it; yea, all the *glory of the world* is in a continuall *fluxe*, and (*like time it self*) hath no other *being* but a *passing away*. All that the world hath is but *nothing* varnished over; a *Tohu* and *Bohu* in a comely garbe; a meer *Chaos* in an orderly dresse: 'tis but as a picture drawn in Sand or Ice, whose very *ground* hath little foundation. 'Tis a meer *vanity*,

Heb. 11. 24.

Phil. 3. 8

ἄρτος ἐπιούσος.

1 Cor. 1. 20 30.

* Superficiall: 1 Cor. 7. 31.

Iames 1. 10, 11.

vanity, which if it be any thing, is a ſome-
thing worſe then nothing. Pompe is but phan- Acts 25.
ſie; Gold is but duſt; Fame is but breath, and 23.
praiſe a blaſt; the worlds ſweet is but bitter; φαντασία.
its *love* loveleſſe; its *ſplendor* darkneſſe; its אפל
fulneſſe emptineſſe; its *all* nothing. If any thing γλυκύ-
more, 'tis [*Chimæra-like*] made up of thoughts. πικρος.
And a Saint can as well *feed on the Eaſt-wind*, *Ens rati-*
as any of theſe things; which will all prove *onis.*
like the *dreamers* feaſt, that *fills* the phanſie, Iſai,29.8
and leaves the ſtomach *empty*. Farewell world.

V.

His Triumph over preſent injoyments

THe worſt of Enemies that he hath to in-
counter with, is a *ſelf-flattering* heart;
which would have him reſt in what he hath
received: but the *ſpirit* of God is ſtronger
then *ſelf*, and *out-works* yea *works-out* ſuch baſe
and carnall imaginations. So that he cannot
build his *Tabernacle* here, becauſe his *manſions*
are in heaven. 'Tis not his *light*, but the God
of light; 'tis not his *comfort*, but the God of Iſai.12 2
comfort; 'tis not his *graces*, but the God of Ier.9.23,
grace; 'tis not any thing beſide God himſelf, 24
wherein he can quiet and repoſe his ſoule. All 1 Cor.1.31
his graces are but *wedding attire*; all his joy
and conſolation but *wedding cheare*; he cannot
be fully ſatisfied, till he come to injoy the
marriage-bed, the very boſome of God. Alas!
his fulleſt *barnes* of grace, which are the fruit-
full *harveſt* of the *ſeed* of God, are but *gleanings*
to what he expects. His joyfull *ſpringes* of de-
light which he here injoyes, are but leafe-
caſting *Autumnes*, nay but nipping *winters*, in
compariſon of that everlaſting *ſummer*, which
he

he lookes to injoy in an eternity of the *sunny* shinings of Gods face upon him. His *Sabbath-dayes*, wherein his soule keeps *holy-day* with God are but *minutes* in regard of that neuer ending *Jubilee* which he expecteth. He *hath rivers of joy* here, but he esteems them as a few drops in regard of that bottomlesse Sea of God-injoyment, wherein he longs to bathe his soule. His light is cleare and shining here; but the noon-tide-Sun in its brightest lustre is
Revel. 21. 23 but a darke vault to *God* and the *lamb*, (*m*) who is the light of that City to which he is hasting. Alas! he hath but a *sip* of the over-flowing *Flagons*, but a taste of the full *tables* of good cheare, which God hath provided, and Christ is preparing to set before him as an everlasting feast, He cannot but be pressing on
τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην. * *to know that love which passeth knowledge*, and cannot be satisfied till he come to *apprehend God*, as he is *apprehended of God*. He cannot rest any where but in heaven, *where his faith shall be seeing and his hope possession*. Nay 'tis not
Phil. 3. 8, 12. heaven, were it any thing beside God-injoyment, that could terminate the boundlesse appetite of his longing soule: For 'tis not God
Psa. 16. 11. & 17. 15. for heaven, but heaven for God; (*n*) yea that heaven which is God *who is the heaven of heaven* that he lookes after.
Col. 3. 11. 'Tis God, onely God; (*o*) in all, without al, and beyond all, that is his *all*. Here he is at rest now he is swallowed up in satisfaction, and
Rom. 8. 31 nothing can *intermddele with his joy*; he rejoyceth in the Lord (*p*) by whom he is in all these things a *conquerour*: but as for the honour of
1 Cor. 15. 37. the *triumph*, he means to give that to God, *who gave him the victory*. *Soli Deo gloria.*

FINIS